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ABSTRACT

The third of five publications of the Indian Social Institute (ISI)-Women's Development Series, this book outlines a non-formal education program for girls of India with emphasis on training for income generation. The program stresses the practical skills of home-making, motherhood, social skills, and character formation. The book describes some existing programs, outlines phases of planning, provides practical aids for program implementation, and discusses income generating activities for women and principles related to income generation. Training rural youth for self-employment is also explained. Also included are photos and two appendices with lists of related readings and background information on the ISI-Programme for Women's Development. (IRS)

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EDUCATION & INCOME GENERATION FOR WOMEN

Non Formal Approaches

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Indian Social Institute—Women's Development Series—3

EDUCATION AND INCOME GENERATION FOR WOMEN

Non-Formal Approaches

Jessie B. Tellis-Nayak

Indian Social Institute
1982

ISI : Women's Development Series.

—Non-Formal Education for Women—1

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Dedicated to the memory of
my father Francis Xavier Tellis
and my uncle John M. Tellis
who welcomed the birth of girls
and had great faith in women.

also

Dedicated to the Women and
Men who have contributed to
the success of these programmes.

Acknowledgements

In the struggle for personhood, women in India have to strive to dispel ignorance and become self-reliant. Two of our previous books dealt with *Non-Formal Education for Women: The Grihini Training Programme* and *Towards Self-Reliance: Income Generation for Women*. The demand for them was great. Hence this new book combines these two themes.

My close association, with men and women who are planning and implementing programmes with women and girls has inspired me to make known these efforts. The tendency among dedicated professionals is "to hide their light under a bushel." Yet, they are the ones who make these programmes successful by dint of hard work and determination. I humbly acknowledge my debt to these persons hidden in nooks and corners of our country.

Dr. Alfred de Souza, Director, Indian Social Institute, has expected such work from me—this encouraged me to work on this revised edition.

Fellow professionals at ISI and outside have read the manuscript and commented upon it that has been a help. Maria Fernandes has typed the manuscript through its several phases with a smile. I say "a hearty thank you" to all of them.

Jessie B. Tellis-Nayak

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1

Introduction

The International Women's Year (1975) and the Women's Development Decade have highlighted the following facts :

The deterioration of the situation of women in the fields of health, education, economics and politics. If this trend is not reversed urgently "one half of the population will drag down the other half."

The sex ratio (number of women per 1000 men) has come down from 972 in 1901 to 930 in 1971 census in India. The 1981 census shows a slight increase i.e. 935. In a population of 683 million 330.5 million are women. There are many factors for the decline of the sex ratio. Preference is given to the boys. Women die at child birth. Girls are usually more malnourished than boys. Therefore our sex segregated society requires women to undertake the task of the development of girls and women.

Women carry heavy workloads, yet their contribution to national development goes unnoticed. Women are "faceless, voiceless, and invisible." Our school text books also have a sex bias. They represent girls and women as passive and only fulfilling roles of wife and mother.

Huge sums of money are spent in India on the education of the middle and upper castes. The money allocated for the services to the poor goes for the salaries of the educated. Yet many of these paid persons function very poorly. Thus the illiteracy and deprivation among the low-income groups increases.

More girls than boys suffer from this handicap. Therefore the non-formal education aimed at illiterate girls from low income

families should be encouraged so that every Indian girl gets a chance to dispel ignorance. To face life with self-confidence women and girls must develop skills to become economically independent, otherwise they will be enslaved forever.

Some Issues

Those working with women and girls are faced with many issues and questions, such as these :

Must women and girls have a say in decisions which affect their lives or should they always be subject to others, specially men ?

Should women work outside the home ? Most women work at home, but many from low income families are compelled to work outside the home also for survival. The lower-middle-class women take up jobs to make ends meet. This question therefore is irrelevant for women and men from poor families.

If women are forced to work at home and outside, should they continue to carry a double burden or should society find ways of relieving them of their burden ?

Will men give a helping hand to women in child rearing and household tasks if not forced by circumstances ? Will Indian women discourage boys from learning housekeeping jobs which will lead to their non-participation as adults ?

To get a sense of fulfilment, should women confine themselves to the home and family or broaden their vision and venture into new fields of endeavour such as self-employment or technology ?

Whatever the choice, women in their struggle for emancipation should not underestimate the intelligence, the planning and management skills that are required to run a home efficiently. If a job is to be added on, organization of effort and economy of time will have to be considered.

Therefore if any woman chooses to be a home-maker primarily and accomplishes her role satisfactorily, she should be justly proud of the contribution she makes to her family and society. In addition if she contributes to the family income her increased contribution must be recognised.

Contents

This book places emphasis on non-formal education of girls which includes training for income generation. It describes some existing programmes, outlines planning step by step and provides some practical aids to implement the programme. Chapter seven discusses income generating activities for women, and some principles related to income generation.

Training rural youth for self-employment (TRYSEM) is also explained. A short list of books related to the programme and to women is given to provide background knowledge for those concerned with development of women and girls.

2

Non-Formal Education Programme

Need for Education

India's literacy rate has increased from 16.6 per cent in 1951 to 36.17 per cent in 1981. The literacy among men is 46.74 per cent while among women it is only 24.88 per cent. However, facilities for education do not keep pace with the rise in population, hence the number of illiterates increases every decade. Majority of these are women.

About twenty per cent of our children never enter schools. While around 50 per cent of the children who join schools leave in the first year, 60 per cent drop out before std. V while 75 per cent drop out before std. VII. Due to a lack of follow-up and dearth of easy reading material many lapse into illiteracy.

Reasons for Lack of Education

Poverty is the main cause for keeping boys and girls from schools. Though education is free in many states children have to earn to meet basic needs. Sickness or death of parents means an end of schooling for many.

The formal education offered in our schools do not prepare children for agricultural work or for a trade. Often rural youth, when literate, have a misconception that these traditional jobs are lowly or have a low status. Therefore parents are afraid to send them to school. Many schools are at great distances from

the place where the children live. In backward areas of many states a large number of schools do not function due to inadequate supervision or lack of commitment on the part of teachers. Children from low castes often do not fit into the culture of the school. Also fear of corporal punishment from teachers discourages children to return to school.

Problems of Girls

The proportion of boys to girls in education is as follows :

Primary level 5:2,
Secondary level 3:1,
University level 4:1.

Unless this pattern changes the social and cultural gap between boys and girls will continue to widen. Therefore there is a tremendous need for educating girls to make them aware that there is something beyond the domain of a home and a kitchen. Girls also take charge of younger brothers and sisters while parents work, others look after cattle and household chores.

In rural and jungle areas schools are far away from home, and parents are reluctant to send their girls to co-educational schools. In many places schools exclusively for girls do not exist. Child marriage means an end to education of girls in several regions.

Non-Formal Education

A variety of programmes for children, youth or adults conducted outside the formal system of education are broadly classified as non-formal education. Great effort has been put in these programmes for creating and sustaining the interest of youth and adults. One such effort made by voluntary agencies is the grihini training programme.

Grih in Hindi means 'home'. *Grihini* is the mistress of the home. Efforts made to prepare young women for the responsibilities of home and community life are called grihini training programmes. However, these programmes are much broader in scope than the word "grihini" indicates. But the name has stuck, though the scope has greatly widened.

Different Approaches

When programmes are planned there are certain underlying ideas or theories. According to these theories there are different approaches to plan and implement programmes. Some of the approaches are as follows:

The Social Welfare Approach
The Developmental Approach
The Activist Approach.

Social Welfare Approach

There are some persons who have a paternalistic approach, they consider the trainees as beneficiaries. In this approach the organizers plan the syllabus according to what they think that the trainees should get in terms of knowledge, skills and experience. The planning is from top to bottom. They do not consider the trainees as participants, therefore they are not consulted. Such programmes always depend fully on the organizers for their existence and often collapse when the organizers move out of the place. This is called the Social Welfare Approach.

The Developmental Approach

Here the organizers try to meet the parents and the trainees to find out what they want to learn and draw up the syllabus based on their expressed needs. A group from the community takes part in the planning, implementation and the evaluation of the programme. Here the organizers and the participants both share responsibilities. Gradually the latter take over the different tasks so that the organizers can expand the programme and think of new dimensions. This is termed as the Developmental Approach.

The Activist Approach

In this approach the sponsoring organization sends out animators who are local persons or persons from the region. The animators try to organize women and girls in different villages

around issues related to their lives—such as low wages or exploitation of women. Women from neighbouring village clusters lend support when conflict or confrontation takes place. Thus they try to solve problems that affect them vitally. They then plan to learn skills in home-making and child rearing in order to save time for other activities. Here the women and girls are the real planners of their programme. This is called the Activist Approach, since people are activated primarily through issues that affect their lives, thereby they direct their own lives.

Strategies

Ideas and theories have to be translated into action. To do this different strategies have been used by different organizations. Four strategies are described below:

The Centre Strategy
The Network Strategy
The Mini-Mobile Team Strategy
The Live-in Village Strategy.

The Centre Strategy

A small or large area is selected. Efforts are concentrated on reaching the elders who will send women or girls for the programme at one central location or centre. Publicity is done if the area selected is large. This is called the centre strategy because it brings participants from a region to one central place for training.

The Network Strategy

Here too, a large area with one or two districts are selected. A person is appointed to help in the starting of 8 to 15 grihini centres simultaneously. This person co-ordinates the efforts of the various programmes, helps them to maintain standards and to find resources. Since a network of centres is started at one time, this is termed as the network strategy.

The Mini-Mobile Team Strategy

In this strategy two or three persons form a team. They select about 8-10 closeby villages, contact the persons concerned and run the programme in the heart of a village which is in the middle of all of them. When the programme is completed the team moves on and repeats the process in another 8-10 villages. Thus the team is mobile and goes out to the people. This is called the mini-mobile team strategy.

Live-in Village Strategy

A small team of persons select a hamlet or village according to certain criteria, such as, backwardness, poverty or low caste inhabitants. They live in the village for a period of time, study the culture of the people and identify themselves with the people. Gradually they develop programmes to meet the needs of women and girls of that particular area. This is called the live-in village strategy. When this is done, (after 3 months to a year) they select another village, live there and repeat the same process.

3

Different Strategies

In tribal villages like Gholeng, in M.P., formal education had come to the tribal girls during the last few decades. It had widened the social and cultural gap between the educated and uneducated. The illiterate invariably displayed an inferiority complex when in the midst of their educated brothers and sisters. The latter received an education at the expense of the former, yet were not sensitive to the needs of the illiterate members of the family.

Illiterate girls were eager to learn and grasped the subjects rather fast, when weekend courses were offered to them. This was a great source of encouragement to the organizers. They also observed that the motivation and maturity of the trainees as compared to that of children were superior. Therefore it was decided to offer residential courses for tribal girls who have no opportunity to go to school and sacrifice their lives for their families. Thus the grihini programmes were started.

Thereafter such centres spread in the tribal areas of Madhya Pradesh, Bihar, Tamil Nadu, Karnataka, West Bengal, Orissa and Gujarat. These were adapted to suit local conditions.

Features

What are the characteristic features of the grihini training programmes that exist in India? They are as follows:

1. The programmes are non-formal in nature. They do not come under the formal education systems of our country.

2. They cater to girls and women who are primarily illiterate or have some formal education.
3. They are functional in outlook and relate to the life of the people. Hence they are adapted to suit the participants' needs.
4. Programmes may be residential or conducted only during the day with participants coming to a centre everyday for a few hours or a full-day. The duration may be full-time training for 3-10 months or part-time for a few months or a couple of years.
5. The primary goal of this programme is to educate illiterate girls so that they can play their part as useful citizens of the country. The other goal of the programme is to prepare young women on the threshold of marriage for life in the home and community.
6. The specific objectives are:
   a. To give the trainees an understanding of their roles as wives, mothers, home-makers and community leaders.
   b. To enable them to practice their religion, and to acquire knowledge and skills necessary to perform community leadership roles effectively.

Here are a few examples of the different types of programmes that are in progress in the country.

The Centre Strategy

In Venoor village of Dakshin Kanara district in Karnataka there exists an Adult Education Centre where the grihini programme uses the centre strategy.

The planning for the Venoor centre was done two years in advance by a planning committee of six people. Classrooms and cottages were set up to conduct these programmes. The financial resources for the successful running of the programme were canvased before the programme started.

The Centre opened at the end of 1975 with several training programmes for young people.

It was sponsored by a group of women who were given support by a closeby religious centre. A regional development agency gave them professional guidance. A consultant from a national development agency was also closely associated with it.

Recruiting

Vigorous efforts were made to recruit participants for non-formal education from two districts, the methods used were:

1. Letters were written to women's organisations and religious centres, announcing the programme.
2. Home visits were made to leaders in various areas to interpret the programme.
3. Leaflets explaining the course were printed and distributed widely.
4. Word was also spread, from mouth to mouth.
5. A small news story also appeared in the local newspapers.

Training

The first group consisted of 15 girls, illiterate or with little education and belonging to different religions, castes and cultures. In age they ranged from 15 to 18 years. They were sent by different organizations or religious leaders.[1]

Two full-time staff took charge of the residential course. Several other part-timers assisted them. A syllabus and a time-table was drawn up, based on needs of rural girls.

Several methods were used to get across knowledge, information and ideas. To develop skills in the grihinis, practical classes in various subjects were held.

Income generating activities were stressed. They learnt to make handicrafts from local material and to sell them in the market. Sewing of neat and useful garments was emphasized.

Taking care of domestic animals and kitchen gardening were

[1]Mariyola Picardo and Shanti Lobo, "*Grihini Programme at Venoor Adult Education Centre*", Mangalore, 1979 (unpublished).

regular activities for purposes of learning nutrition, and income generation.

Participation in activities in the local area with other groups was encouraged. Cultural activities were also organised by the trainees. Field trips to markets, government nurseries, farms and historical places were made to broaden their vision. A valedictory meeting was held to which parents and the public were invited. Certificates were awarded to the trainees.

Finances came from the local community and sponsors. Some of it came from abroad.

Evaluation

Evaluation of the programme at the end of five months showed that there was:

—Personality and intellectual development in the girls.
—They learnt to read and write.
—The habit of letter writing was cultivated.
—Several home making skills, such as sewing, crafts, cooking, gardening and care of animals were acquired.
—Singing in groups and individually became an enjoyable pastime.
—Several acquired leadership qualities, they dropped their shyness and mixed with different kinds of people.
—They even developed the courage to face an audience.

During the valedictory function, at short notice they displayed their ability to evaluate the strengths and weaknesses of the course in front of an audience.

The participants said that they were happy at the centre, the staff members were extremely kind to them. They had seldom experienced such love and concern from adults. They felt that five months was not enough to learn all the subjects in the syllabus, and suggested that the course should be extended from five months to a year.

The Network Strategy

Networks of non-formal education centres exist in Raigarh and Surguja districts of M.P., Ranchi district, and Palamau—Hazaribagh districts of Bihar.

In Raigarh and Surguja districts, a woman who had pioneered in weekend courses for illiterate girls was appointed as co-ordinator in 1962. Ten centres were planned 40-50 kilometers apart from one another, to cater primarily to the needs of illiterate tribal girls. Members of the women's organization which sponsored the programme had lived and worked there for over a decade. Some belonged to the area, others came from different areas. Hence the network strategy was decided upon. The goals and objectives were the same as in other grihini programmes.

Rationale

The reasons for which the programme was started are given as follows:

—The ignorance of the rural women, caused by their lack of learning opportunities.
—The need felt to prepare them for their future as women in the home and community.
—The widening gap between those who get a formal education and those who do not[2].

Implementation

Two young women with high school education were selected from each centre. They were given an orientation, were helped to get acquainted with the course content, and were taught adult education methods. They prepared teaching aids, wrote out lesson plans and gave demonstration classes. Tasks involved in conducting the programme were explained to them.

In order not to delay the programme, whatever rooms were available in each centre, were repaired. Some used a room in

2. Michael Ekka and Charles Van Besouw, '*Adult Education for Tribal Girls through the Grihini Programme in Raigarh*'—*Ambikapur Dioceses, Madhya Pradesh, India*'. Catholic Press, Ranchi, Bihar, 1979.

their high school for classes. Others had a kitchen, a room for classes, sewing and sleeping all combined in one. A small trunk room was also provided. Smokeless *chulas* were built. Simple bath-rooms and toilets were provided. Except a trunk or cupboard to keep books and equipment, no other furniture was made because the girls sat on the floor for all the activities. Straw mats were used to protect them from cold and to keep their clothes clean.

The course began in February and closed before the Christmas vacation. All the centres followed a common syllabus. The co-ordinator visited them three or four times a year. She helped set standards, conducted examinations, and found financial resources. Refresher courses for grihini teachers were organized and expansion of the programme planned.

Evaluation

During evaluation, growth was noticed. The grihinis had developed physically as well as psychologically. They were prepared for tasks in community life. It was evident that their vision and knowledge had expanded. More centres were started in response to the popular demands of the people. In the choice of a bride for the young men of the area, a definite preference was given to grihini trained girls.

Mini-Mobile Team Strategy

The mini-mobile team strategy was adopted hy the Sarvajanik. Seva Samaj (SSS) of Raipur M.P.[3].

Two young women with high school education and training in crafts were selected to run the programme. They were acquainted with the life of poverty and nakedness of some communities in the Chattisgarh area. The tribals and low castes did not benefit from the new industries. The higher caste people did not want them to develop, though adult education was a crying

[3]Lidwin Singarayan, "*The Chattisgarh Grihini Programme*," Raipur, M.P. 1979 (unpublished)

need. The team felt that if mothers were educated they would bring up their children well and this would improve the family and the village.

Implementation

They selected ten villages for concentrated effort for a period of three months. They moved from village to village, met people. motivated them and helped them to understand the importance of women's education.

They selected a central village and rented a house for three months and lived there. It was also used as a meeting place.

They brought visual aids and cloth for sewing. Since the girls could not take full time off for three months from work, a stipend was offered to them to do the course.

The initial reaction of the 20 illiterate girls (12-16) years, towards education was negative. They said, "we will not be able to do it," but soon they began to enjoy the company of their group members.

They taught some subjects from the grihini syllabus. Simple methods were used to get across ideas and skills. Attention was paid to personal habits of cleanliness, vegetable growing, cooking, sewing, reading and writing the alphabets. Practicals were considered essential, outings were planned by the girls. They were taught to use their stipend for daily expenses. When the course was complete the girls desired that it should continue.

Evaluation

Evaluation showed that the ability of the team to move about and live in the village was a great asset. They could reach out to women and girls they would otherwise have never met. Since the villagers had an eye on the team and on the girls they were also satisfied with what they saw. Over 105 girls benefited through the efforts of the team. Interaction between castes took place. Shy at first, they gradually developed self-confidence. They said, "we would have never known about how life begins if we had not attended this course".

Prizes were distributed for the best students on the closing day when the girls staged a play. It was felt that three months in a

village was not enough to make an impact. After about six months the girls were visited by the team to see if they were applying what they had learnt. When one course was completed the team moved to another cluster of villages. Thus the process continued.

Live-in Village Strategy

The live-in village strategy was adopted by the Sarvangin Gram Vikas in Palamau district, Bihar. They had contact with Panjirikalam village but the women were not involved in the programme[4]. They invited the SSS to send a team. Before that the men and youth were motivated to co-operate with the team through a meeting. When the team of two arrived, a young woman from the region also joined them. They lived in the village for three and a half months.

Study

The team studied the situation and found every woman illiterate. There was a primary school with forty children on the roll and ten girls only. The roof of the school had collapsed therefore no classes were held. Most of the girls aged 13 or 14 were married. The older women were traditional and kept—their daughters busy. All of them were ignorant of life in the outside world.

The primary aim of the team was the development of women and girls by encouraging them to socialize with one another and to learn to co-operate. The secondary aim was to give them some new and useful knowledge and skills.

Implementation

The team was experienced. They lived with a family in one room which also served as a class room. There were about 100 families in the village belonging to about 13 caste groups. The

[4]Shanti Joseph and Celestine Hembrom, '*Mahila Grihini Shiksha Team in Palamau*' Raipur, Madhya Pradesh, 1971 (unpublished).

majority of them were cultivators and had enough for a meal. They were hardworking, simple and co-operative.

The team was not introduced properly to the village leaders therefore the people did not accept them in the beginning. But soon they visited every home and held informal talks with men, women and the youth. As a result of the needs expressed, programmes were started for children, youth, girls and women. The girls came in small groups during their free time from 10 a.m. to 3 p.m. The women came at 8 p.m. when their work was done and stayed on till 10.30 p.m.

The girls were taught child care, cooking, nutrition, hygiene, needle work, reading and writing. The women were taught to prepare their daughters for marriage, for motherhood and child care, budgeting, saving and ways to increase the family income. About thirty women came regularly.

Children's studies were supervised, a health camp was organized and recreational activities were held. The youth consulted the team about their problems and shared their ideas with them. They also helped the team when necessary.

Right at the start, a close warm relationship developed between the girls, women and the team Simple methods like story-telling, play acting, talks and discussions were held to get across ideas and information. On the last day an exhibition of handicrafts was held.

The girls and women brought their own material, charts, books and other aids were supplied by the team. The village women shared food grains and vegetables with the team.

Evaluation

During the evaluation it was felt that three months was a short time to achieve the aims, particularly if the culture of the people is different from that of the team. They could only get a little taste of the world of ideas and new skills. It was felt at least a year or two should be spent in each village.

However, there were a few visible changes in the women. They lost their shyness. They came out and mixed with one another and enjoyed this interaction. They were eager to learn, and realised their strengths, potentials and their needs. The attendance

kept on increasing. There was a kind of a new awakening among the women of the village.

The leaders seeing the progress made by the women began to realize that the progress of the village depended on women. Leaders from other villages came to request the team to come and work in their hamlets.

However, the team did not find life in the village easy without bathrooms, toilets and other facilities. Living with the people meant being ready to receive them from morning to night. This proved to be very strenuous. They had no privacy due to the curiosity of the children and adults.

Reflections

On reflection the team found the experience very enriching. They observed the contribution made to the country by the women through their endless efforts and hard work. They learnt simple ways of preserving food and the use of herbs for medicine. The presence of the team was a great boost to the women and girls in the village who always serve others but receive very little attention.

The team left Panjiri and began work in another village, which had requested their services. Thus the experience was mutually enriching to both the groups.

4

Phases of Planning : Study and Action

What is involved in starting and implementing a grihini training programme? There are several phases in this process, namely :

—Study of the Problem
—Planning of the Action Programme
—Its Implementation
—Its Evaluation

In this chapter we discuss the first two phases and the last two will be discussed in the next chapter.

Study

The Problem

The decision to start a grihini programme must be based on several facts. Data must be gathered by studying the situation of girls and women in the community. The decision should not be made by one person but by a group or committee who will do the planning and implementation, so that if one person has to discontinue, the others can carry on. Members of the group if involved from the beginning will co-operate in the programme and give it support.

Once the group is ready, an area for concentrated effort should be selected—a village, a taluka, a panchayat or district. The selection of the area must be based on certain criteria,

namely an area where people are economically and socially backward or an isolated area where people have little contact with the outside world and no progress has been made.

The situation of the girls and women must be studied. The following are some topics to be kept in mind while the study is made :

1. The status of girls and women in the home and community.
2. The life they lead, their work and the treatment they get.
3. The ideas they have of themselves and their aspirations.
4. Their level of education or the rate of literacy.
5. Their wages, conditions of work and health.
6. The differences between middle and upper class women in that area, in education and social interaction.

By careful observation, a study of the culture of the people, that is, their way of life should be made. Their attitude towards women's education should be studied. If it is found to be negative or discriminatory, then effort must be made to convince the people about the advantages of educating girls and women to face problems and obstacles in day-to-day life. Fears that education may make young women irresponsible or develop a tendency to dominate over men or their in-laws will have to be dispelled. The many advantages of educating girls and women will have to be carefully explained and their questions answered.

The working hours of the women and girls should be carefully noted. They have household chores, work in the fields, care of children or cattle and responsibility to collect water or fire wood. The periods of intensive work, slack seasons, marriage and festive seasons must be studied. This is necessary in order to fix the most suitable time for the programme. After the study is made, if the need for education of girls or women exists, the programme should be planned. The people will be suspicious about the motives of the sponsors, wondering whether the programme is for the purpose of 'conversion to another religion,' for 'immoral traffic,' or for any other motive. If the sponsors are *not* well-known and accepted, people can harbour the strangest notions about them. Hence many barriers have to be broken before people can accept the good intentions of sponsors to educate their girls and women, particularly if they do not feel the need themselves.

Action

Planning

The decision to start the programme must be based on facts gathered from the study. Once the decision is made the planning of the action must begin. The planning phase has several steps. These are:

—Choice of approach and the strategy
—Definition of aims-general and specific
—Preparation of the staff
—Designing and getting ready the physical set-up
—Mobilization of resources

The Approach

A decision must be made at the kind of approach to be used. Since several choices to be made in the future will depend upon the selection of the approach, be that of social welfare, development or activist. In this book the developmental approach is used for planning.

This means that some of the ideas or theories which govern these approaches should be known to the sponsors, organizers and staff. Since the social welfare approach encourages dependency, the grihini programmes usually use the developmental approach. This means that the focus could be on poor or lower middle class women and their involvement in planning and action. Hence the choice has to be made as to what group of women and girls should participate.

Choice should be made from the lower class since their socio-economic conditions are worse than those of the middle and upper class. However, this may arouse resentment from the rich landlords, therefore careful handling of the situation is necessary. It is better not to mix age groups. Learning is easier if their interest and stage of development is more or less the same.

Since this is a programme for poor people, economic considerations are important. Girls and women have to earn in order to get their daily food. If as in the tea gardens of West Bengal they have readily available work, education will not be a priority with them. Even otherwise they spend time related to

economic returns such as collecting firewood, cowdung edible leaves and fruit. One remedy may be to let them earn and learn. The courses can be offered at night for a couple of hours in the village itself when they are free. Here of course, there is the danger that they may be too fatigued to have enough energy left for learning after a day's hard work.

Another solution could be to make the time-table flexible enough to let the girls come in small groups according to their free time and learn a few things at a time. This will permit the teachers to give them individual attention and let the girls take care of their chores also.

A third solution could be to offer them a stipend equal to the daily food requirement and material for sewing. The rest of the money could be saved to take home. This would teach them the habit of thrift and the ability to handle money. Any investment made on these women and girls would benefit the community directly, for they form the backbone of their families.

A fourth solution could be to use part of the time for an income generation activity. The profit could be used for the programmes. Some groups of trainees help with harvesting, weeding or transplanting of paddy in the village fields. The payment made for this work is utilized for the expenses of the girls.

The Strategy

The strategy that will be followed will have to be decided upon. One of the strategies—the centre, the network, the mobile team or the live-in village—could be selected. Examples of these have already been described before. Here the guidelines given are primarily related to the first and second strategies.

Goals and Objectives

The aims, general and specific, of the programme have to be clearly defined for they give a sense of direction to it. *Goals* are usually considered aims to be achieved on a long term basis. While objectives are short term and immediate.

The goals of this programme are the development of girls to be adult women. By adult women are meant, those who can weigh the pros and cons of a situation, look at the various alternatives and make a decision based on them, and then bear

the consequences of their decisions with courage and not with feelings of guilt.

The objectives are to prepare girls to fulfil adequately their future roles as housewives, mothers and community leaders. However, there are also more specific objectives such as, the acquiring of knowledge and skills of particular subjects related to their various roles. The activities which make up the programme have to achieve these aims.

Staff

Personnel has to be thought of much in advance of the commencement of the programme. The size, qualification, and functions of the staff will depend on the persons and resources that are available.

Selection

While selecting personnel several points have to be kept in mind:

First they should be interested in the education of others, particularly poor and illiterate adolescents and young women.

Secondly, they must be prepared to work hard and take pains to get ready for this difficult task. At the same time they must have the ability to accept the poor girls and relate to them in a positive way. This will enable the teacher to encourage the girls to acquire the knowledge and skills to develop their personalties.

Thirdly, infinite patience is required in teaching illiterate girls. Their minds have never been challenged before. Hence in the first few weeks it is difficult for them to absorb knowledge, even though most trainees are well motivated.

Fourthly, the centre though it imparts education, does not form part of the formal educational system of the country. Hence it does not enjoy the status of a high school. Therefore the teacher has to realize that she will not enjoy the same status as a high school teacher in the community.

Fifthly, since such centres are not aided by the government, salaries are low. The job is often not secure. Sponsors have to see that teachers have this security, because most of them have to support themselves and their families. Salaries should be based on their qualifications and experience.

Teachers in residential centres have at times to work or supervise the programme for twelve to sixteen hours a day. All these requirements should be pointed out to the staff before they are selected.

Qualifications

The teacher should have at least a couple of years training after the high school. If one could get a person who has undergone teacher's training on the post-matric level it would be better. Persons who have completed a course in rural development, or a course in needlework, embroidery and handicrafts or agriculture and animal husbandry would also be satisfactory. The best team of two, will be a trained teacher (post-matric) and a person with two years of education in integrated rural development.

To run a non-formal education programme there is no need of a highly qualified staff. They have to be persons who can work patiently with young adults who are poor, illiterate, or unable to speak up, but have experienced life. Therefore good qualities of the heart are as important as the qualities of the mind and mastery of skills. They should have a capacity for hardwork and ability to organise activities.

The persons selected may have to be given an orientation at the start and refresher courses from time to time.

Orientation

To orient the staff, the following may be planned:

1. If the staff has never seen a grihini programme in progress, it would be helpful for them to visit one in order to enable them to visualize such a programme and discuss problems. The success of any programme depends greatly on the staff.
2. They should be made familiar with adult education. The participants are not children, they have had several life experiences. They realise the kind of life they have to lead. The teacher has to be aware of this and use methods that would make the subject matter not only interesting but also understandable.
3. Explain to them the aim of the programme.

Designing the Physical Facilities

The design of the physical set-up of the programme will depend much on the strategy that will be used. If a centre is to be planned and the girls or women have to come from distant places to attend a residential course, the physical set-up would have to provide several facilities like class room, toilets, cottages and sheds for animals. An architect's or draftsman's assistance may be needed to draw the design.

When preparing the physical set-up the following will have to be kept in mind if the centre or network strategies are used.

1. In order not to delay the implementation of the programme whatever building space is available at the centre or in the area, can be used. In many places a room in a high school was used at the start. In others, outhouses were repaired and put into use.
2. If new plans are made each centre can have a class room, a room for sewing and tailoring, a dormitory, a kitchen and a storage room and a kitchen garden. The buildings should be very simple and built in country style with tiled roofs which are common in the villages. Smaller buildings are less expensive to maintain.
3. Buildings are a necessity, but the simpler they are the better. A house in the village can be taken on hire. Some improvements can be made to make it rain proof and to increase the light and ventilation. A smokeless *chula* must be introduced for cleanliness and to reduce fuel consumption. The available room space can be used for several purposes-classroom teaching, sewing, if necessary for sleeping.
4. Bathrooms and lavatory facilities should be provided. Smokeless chulas which are economical and clean, should be used at the centres. The solar cooker could be introduced. When building space is available in a high school at a centre it can be used for several purposes.

The girls can sit or work on straw mats or durries (cotton carpets) spread on the floor. Very little furniture is needed. Some teachers use a table and chair as in formal schools. Whenever possible, the staff should have separate living arrangements.

They need privacy and rest. Constant interaction with people in the village who drop in unannounced at any time of the day or night can be extremely strenuous for the staff.

At the Venoor Centre the planning was done by a small group (Ad hoc committee) consisting of the sponsor, the director of a development agency, the architect and a community development expert, the teachers and a few local people. They worked together to plan a modest adult education centre and two cottages, and a small farm for chickens, pigs, goats and cows.

If the mobile team or the live-in village strategy are used, then, the girls and women will come for a few hours only. In that case the physical facilities need not be very elaborate. A house in the village, may be a panchayat building, could be taken on rent or given by the village to be used for the purpose.

Furniture and Equipment

If furniture in a centre is kept to the minimum the same space can be used for several purposes. For the classroom the teacher may need a table, a chair and a blackboard. The girls can sit on the floor with a mat or durrie to keep their clothes clean.

In some centres the girls sit on benches while in others they sit on the floor, with low desks to write on. The staff use cots for sleeping. The girls could have country cots (beds) for their use if snakes are common in the area. In most places they sleep on the floor.

A cupboard with glass doors may be required in a centre for storage of sewing materials, prepared garments or handicrafts, reference books, charts and other visual aids.

The walls could be decorated with various types of charts meant for teaching or inculcating a sense of colour and beauty. Sewing by hand should be given primary importance. A few sewing machines will be required to enable them to use the same.

In addition, cooking utensils, large ones to prepare meals and small ones for practical classes will be required. Other equipment will be for storing water, grain and other items that are seasonal.

Many of the girls have no experience of using the equipment at the centre. They have to be introduced to it gradually, and taught to use it with care.

If a dairy, piggery, poultry or rabbitry are part of the set-up, the list of equipment will have to include things required for rearing these animals and birds.

Mobilization of Resources

At the planning stage itself finances have to be foreseen. Otherwise it will cause anxiety and hardships to the persons in-charge. There will be two types of expenditures:

Initial or capital
Recurring or running.

The *initial expenses* required will be for:

Staff training
Buildings, furniture, equipment
Domestic animals

The *recurring expenses* will be for:

Maintenance of buildings and machines
Salaries
Food for participants
Food for animals.

Right at the early stages of the planning, sponsors should make sure that funds will be forthcoming to meet first the initial expenditure and then the running costs. All efforts must be made to tap local resources such as:

The sponsor's organization
The community and participants
The government-social welfare or education departments
Local businesses
Funding agencies in India and overseas

In some areas families of small farmers contribute by giving rice, wheat and some money for sewing materials. The community, if involved in the planning, will also help in raising funds and recruiting participants. Efforts have to be put in mobilizing funds from different sources. This is not always an easy task.

5

Phases of Planning: Implementation and Evaluation

In starting any programme study of the problem is of vital importance. Very often this is not done. Therefore planning becomes faulty and the programme fails.

Implementation

Once the study and initial planning is done, the implementation starts. Evaluation too should go on from time to time by sponsors, staff and participants in order to improve the work constantly. The implementation phase will involve :

A proper organizational set-up
Recruiting participants
An understanding of the people in general and the participants in particular
The activities of the programme
Use of resources

Organizational Set-up

The organizational set-up under which the programme functions should be simple and flexible. A local regional or national organization may sponsor the course. It would be responsible for policies, for the finances and to make sure that the course is implemented to achieve the aims.

On the location where the course is conducted if it is a network or a centre approach, the local branch of the larger organization may be present. The centre staff would then be supervised and given moral support by them.

In the live-in village approach and mini-mobile team approach, the sponsors may be far away and only the staff may be present at the location. In that case staff members have to be very mature and responsible persons. The sponsoring organization would have to encourage the staff by visiting them or writing to them periodically. Otherwise they can be easily frustrated. Their work would then suffer. A word of praise from time to time would be helpful.

It would also be necessary for the staff to send weekly or monthly written reports to the sponsors. This would help to keep up two-way communications. A complete report at the end of each course would help the sponsors to follow-up progress and to maintain records.

Recruiting Participants

Once all the preparations are over, the date for starting the course has to be set. As explained earlier, the sponsor and staff have to use several ways and means (methods and techniques) for recruiting participants. Home visits, personal contacts at bazaars and places of worship, have to be planned. Announcements (verbal and written) have to be made. Letters will have to be written. Even posters may be made and displayed at prominent places.

Decisions as to whether the girls or women will attend the programme will be made by parents, grandparents, uncles or big brothers. These persons have to be approached. The aims of the various activities have to be explained to them. The elders in the village also will have to be approached.

Recruiting participants is not an easy task. The girls are economic assets because they work in the house and outside, therefore their parents are reluctant to give them time for education. Since another home will benefit from the training of the girls after their marriage, the parents are not prepared to invest on them. Therefore great effort goes into the recruitment of the

girls, particularly in the initial stages when the programme is not yet popular.

In some areas the co-ordinator and staff conduct two or three days programmes in the villages where they do not know about the grihini training. These help to develop in the young girls as well as in their elders a desire for learning.

Understanding of the People

Sponsors of the programme and the staff, if they come from another region, they have to learn the culture of the girls and women they teach or work with. Non-tribals have to understand the tribals-their poverty, their ignorance and the many ways in which they have been exploited. An appreciation of the culture or the way of life of different groups is necessary in order to respect and treat others as human beings. The staff cannot be rigid. They have to be sensitive to the feelings of the grihinis and realise that if they leave they will not return. Tribal girls often run away in groups without any explanation. Therefore flexibility in day-to-day activities is important.

If they are away from home, they will feel very homesick. But once the girls have adjusted themselves they will be cheerful and will co-operate.

There are other problems also which the staff should be aware of and be prepared for, specially if the team will live in the village. Care must be taken by the sponsors to introduce them to the elders and the people in general. The purpose of the programme must be explained.

Secondly, it is uncommon to find single or married women living and working in a village. To many peasants this is a new and strange experience. Often they suspect that the members of the team are persons of 'low morals'.

The village women, who find it almost impossible to believe that women can remain unmarried and devote themselves to development work, raise embarrassing questions related to marriage and family. The team has to learn to handle these situations. Once the team is accepted the women are very kind and generous. They often share grain, vegetables, milk and eat with the team. They also keep a close watch on the team and take care of their welfare.

Men, at times present another problem to the team members. They sometimes make advances to the members of the team. With a little imagination and tact such instances can be averted or taken care of.

Participants who have not been out of their homes or village will not know to follow rules. They will not keep to time. Therefore flexibility is called for. Girls with leadership qualities could be given responsibility of small groups of girls who are homesick.

But once the grihinis have adjusted themselves they usually co-operate and are cheerful. They are eager to learn. Too often it is at the centre they get love and consideration from adults for the first time in their lives. At home, work is expected of them and they are taken for granted. Seldom do they receive appreciation or a kind word for the contribution they make. Their brothers and sisters may be attending school while they slog at home, yet they are made to feel inferior because they have had no chance to go to school.

The training will be a fine opportunity to make them realise their own worth and gain self-confidence.

Caste differences also present problems at times. In Punjirikala village of Bihar, the villagers suspected that the members of the team were of low caste because they came from another part of the country. For a couple of weeks they would not participate in the programme. They were also annoyed with the old couple who gave a room to the team.

When the team discovered the cause of the difficulty, the sponsoring agency requested the team to cook a meal. A few government officials and others belonging to the higher castes came and had a meal with the team. This worked like a miracle. The 'invisible boycott' was called off.

The Activities of the Programme

The activities have to be planned in such a way that the aims of the programmes are met. The syllabus has to be drawn up based on the needs of the girls and women of a particular area.

The syllabus can be vast, but only basic knowledge is imparted. The sponsors and teachers should collect at least one reference book in each subject so that they can prepare their lesson

plans for teaching.[5] A suggested list of books is provided later in this book.

The teachers must make the classes as interesting and as practical as possible. Methods like story telling, role playing games, songs, films and dances can help break the monotony of subjects the grihinis find difficult to understand. If there are some participants who have gone to school they can be given duties to teach the illiterates.

Visual aids such as charts, pictures, particular sample garments would have to be prepared for explaining the different subjects. If the staff is mobile, visual aids would have to be light to be carried around. Local material could be made use of. Lesson plans and demonstrations, would have to be prepared. Making daily and weekly timetables would have to be learnt.

Opportunities should be provided for the grihinis to meet different people of varying status and age, so that they can meet people with ease. They should be given time for reflection, discussions, and the chance to speak before the class or an audience. Leadership qualities should be nurtured by giving them a chance to make decisions regarding the programme and their own lives also. Opportunities should be provided for handling money, buying and selling of vegetables and other produce.

After the team has been at the centre for some time, field trips should be arranged to a village to observe sanitation, care of animals, kitchen gardening, and crops in the field. This would enable them to learn by comparing the same with those at the centre. Field trips to government and private nurseries, places of worship of different religions, and other centres of interest could be extremely valuable. It would provide some of the excitement of a 'picnic' to drive away boredom. In addition it would widen their horizons.

Persons from government and voluntary agencies from the area could be invited to handle some subjects and to share their experiences with the trainees.

In one school, to develop community consciousness and

[5]A text book for teachers will be brought out in 1982 by the Holy Cross Polytechnic, Hazaribagh and Programme for Women's Development, Indian Social Institute, N. Delhi.

leadership among the grihinis, they are sent in small groups to the villages during the weekends. Here they organise various kinds of activities and also make known the benefits of the training programme to the elders and potential candidates. This helps the recruiting process later on.

When centres are located close to one another, opportunities could be created to help them to come together for a gathering. Such meetings have the results of making the girls realize that others have the same learning problems that they have. At the end of the training a valedictory function is organized and their work exhibited. They sing songs and act before an audience. They are awarded certificates which give them the attention they need.

Care should be taken to avoid using the trainees as free or cheap labour for work in the fields, construction work or household work for the staff. Whatever services they give should be paid for and put in their savings. The primary purpose of the programme—namely education—should not be forgotten. To avoid this danger, periodic reflection sessions by staff and sponsors will be helpful.

Use of Resources

The resources available have to be carefully used in the programme. As much as possible the girls should be given the chance to handle money for the purchase of things required to run the programme. In a residential course if the cottage system is used this can be done more easily. Thrift should be encouraged, saving habits should be inculcated.

Things available in season could be purchased andp reserved by simple methods. Fuel could be collected.

The girls and the staff should learn the importance of keeping correct accounts and the economic use of cash and materials.

Evaluation

The evaluation phase has several steps namely:

—Clarification of general and specific objectives of particular activities and the whole programme,

—The strengths of the programme,
—The weaknesses of the programme,
—The termination or continuation of the programme,
—Modification of the programme.

Evaluation of the programme means looking at the activities in an objective way to see if they are serving the purposes for which they are meant. Hence evaluation sessions can be held periodically with the girls and the staff by the sponsors. This will provide interesting insights that can help change or continue certain activities.

Objectives aims of every activity in the programme have to be clear in order to see if they are being fulfilled. What contributes to their fulfilment? What hinders their fulfilment? If these things are discovered constantly the programme will continue to be dynamic.

Some strengths of a programme can be measured in quantity. Such as the number of girls, the contributions for expenses made by them, their attendance, their performance, and state of their health. Quality has to be judged by other means, namely by the spirit of co-operation, the sense of joy shown by them, their motivation and their participation. Being aware of the strength will give a sense of confidence and courage for the staff as well as for the girls to go on.

The weaknesses too should be carefully noted without putting staff or students on the defensive. The girls and other observers could be encouraged to communicate to the staff the weaknesses that exist in the programme.

The termination or continuation of the programme will be indicated by the evaluation. If the programme continues to meet the needs of the community, and the purpose is being served, then, a decision can be made to continue it. If the girls do not come or a saturation point has been reached in the area, then a decision can be made to terminate it.

Modifications in the programme can be indicated after evaluation. A follow-up survey of trained girls indicated that there should be more emphasis on income-generating activities. The girls come from poor families therefore it is essential to help them increase their earning capacity, particularly if they want

to put into practice some of the things that they have learnt.

Changed situations in the communities too could indicate the need to introduce changes. This may require courage and new learning for the staff. They have to be motivated to do so by seeing the need for the change.

Planning step by step could cover more details but enough of them are given here to provide food for thought, to stimulate discussion, and serve as guidelines for action. Many details will also depend on the nature of each region, its people and resources that are available.

6

Practical Aids

The right type of staff for any programme is vital for its success. In addition amenities have to be conducive to learning and to make it an enjoyable experience. This chapter will therefore discuss some of the practical aids that are required for the organization of a non-formal education programme. They will be discussed under the following headings:

—Physical facilities—location, layout, sketches for buildings,
—Furniture,
—Equipment,
—Course content—syllabus, reference books, charts, timetable,
– Resource persons and organizations,
—Finances

Physical Facilities

The location should be far away from noisy places, at the same time it must be safe for girls. If the girls can have healthy interaction with high school girls it will motivate them to learn, so the centre could be located in a school campus.

The layout of the training campus should be such that the buildings with the class-rooms and cottages should be away from toilets or cowsheds, particularly if there is insufficient water. The buildings should be spacious enough to move around. Congestion in classrooms, dormitories and dining rooms must be avoided.

The atmosphere must be cheerful. Smoke from the kitchen must not get into the class room. The kitchen in a centre has two purposes:

—For practical classes, individually or in small groups.
—For cooking meals for girls and staff.

Therefore one kitchen for these two different purposes can be planned. A store-room should be provided to ensure safety of their belongings.

A kitchen garden, some fields, a poultry, piggery and dairy help supply nutrition to the daily diet of the girls. In addition, they provide scope for practical training.

The safety of the girls has to be ensured, particularly during the night. A group of neatly clad girls often attracts undesirable characters.

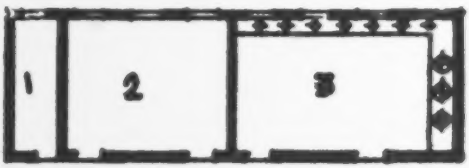
An architect or a draftsman could be consulted to design the buildings. Given below are a few sample sketches of buildings and the layout for a non-formal education programme.

Physical Plans

Fig. 1

1. Trunk Room,
2. Room for Classes, Sewing and Sleeping
3. Kitchen with small Chulas and big Chulas.

School and Kitchen at one Centre



School at another Centre

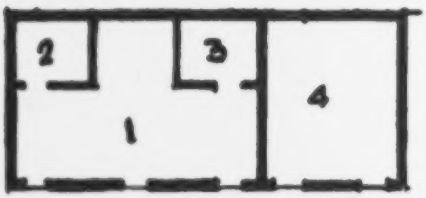


Fig. 2

1. Class Room.
2. Teenager's Room (model)
3. Parent's Room (model)
4. Sewing Room.

Layout for a Non-formal Education Centre

(Large Group Living)

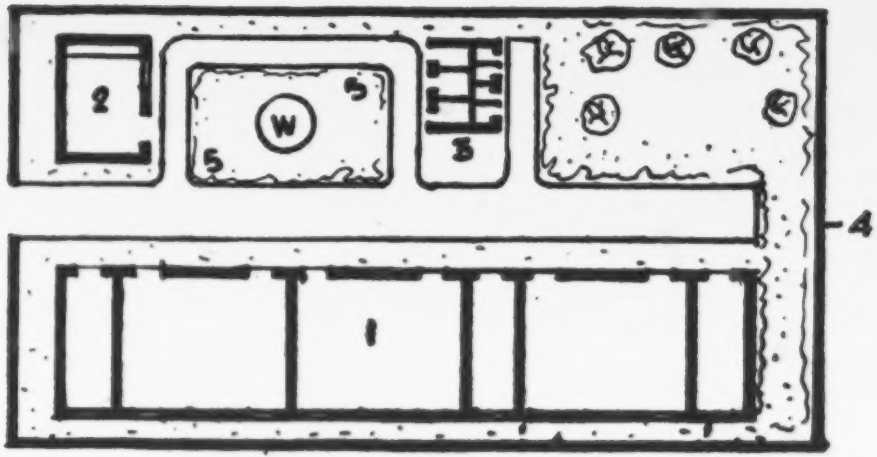


Fig. 3

1 School and dormitory, 2 Kitchen, 3 Bath, Lavs.,
W. Well, 4 Boundary Wall, 5 Kitchen Garden

Model of a Kitchen

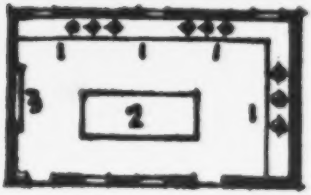


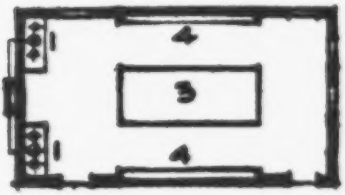
Fig. 4

1. Smokeless Chulas with Tin Chimney,
2. Table for cutting, vegetables, eating, etc.
3. Shelves.

Another Model of a Kitchen

Fig. 5

1. Two Chulas,
2. Common Chimney,
3. Table for cutting, and dining with storage space below,
4. Shelves.



Cottages for Small Group Living

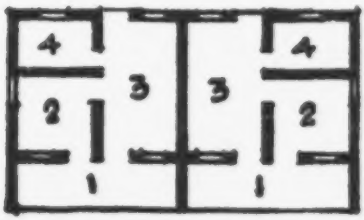


Fig. 6

1. Varandah
2. Prayer—Study Room
3. Sleeping Room
4. Kitchen with smokeless Chulas.

Layout for another Non-Formal Education Centre (Small Group Living)

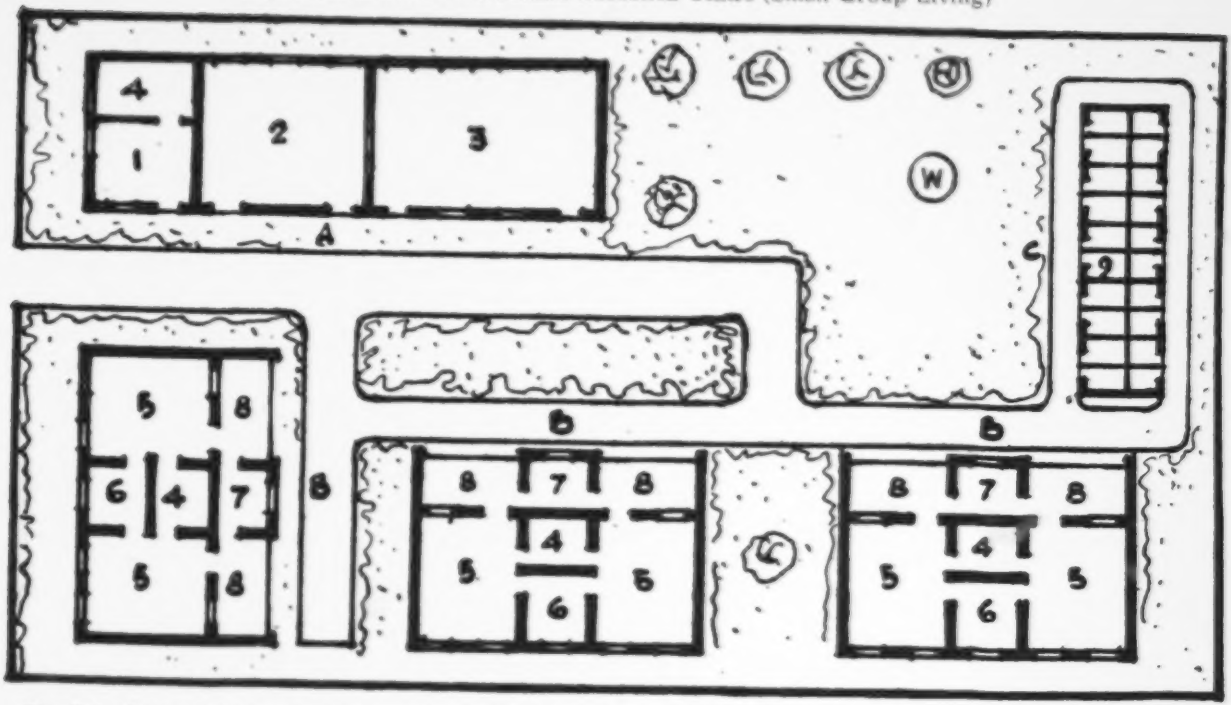


Fig. 7 A. School, B. Duplex Cottages for 8-10 Girls and one Teacher, C. Bath and Lavs., W. Well. : 1 Office, 2 Class, 3 Sewing, 4 Store, 5 Bed Room, 6 Kitchen, 7 Teacher's Room, 8 Varandah, 9 Bath Rooms.

Furniture

It is best to keep furniture down to a minimum. Simple village girls are capable of managing many activities while squatting on the floor. This also enables teachers to use room space in a flexible manner for several types of activities. If the centre is located in an area where the standard of living of the people is much above the poverty line, then desks and benches may have to be introduced in the class-room and beds in the dormitory. Here is a sample list[6].

FURNITURE FOR SCHOOL AND COTTAGES (40 TRAINEES)

Item	*Number*
Blackboards	3
Desks and benches	20
Stools for sewing machines	8
Small tables for sewing machines	2
Cupboards (with glass doors)	1
Cupboards (with wooden doors)	1
Meat safe	1
Tables for staff and office room	5 each
Chairs for staff and office room	5 each
Large table for cutting garments on	1
Book shelves	4
Kitchen table	1

Equipment

The suggested list given could be shortened or expanded depending on the funds available and the things used in the area.

It is wise to introduce the girls to gadgets that save labour and conserve energy. It will help break down their resistance for new types of equipment and permit them to buy these if they can save enough money for the same. Otherwise all through their lives they will resist gadgets which will save them time and energy. A suggested list of equipment is given below.

6. This is only a suggested list. It can be modified to suit different circumstances and purses.

EQUIPMENT FOR A SCHOOL OF FORTY TRAINEES

Item	*Number*
Sewing machines: hand and leg	4+6
Pressing irons: ordinary and electric	4+4
Scissors and measuring tapes	10 each
Carpet (small, for class-room)	1
Alarm time piece and first-aid set	1+1
Waste paper baskets	4

Girls bring plates, tumblers, beddings etc. for their personal use.

EQUIPMENT FOR COTTAGES WITH COMMON KITCHEN

Item	*Number*
Cooking pots, large and small	2+4
Sauce pans, tubs, large and small	4 each
Pressure cooker and electric stove	1 each
Other kerosene stoves	3
Buckets, large and small	15 each
Trays and frying pans	4 each
Strainers, large and small	2 each
Spoons, scythes, knives and bowls	10 each
Cups and plates and saucers	14 each
Egg beaters and coconut scrapers	2 each
Grinding stones	2
Mugs, jugs	4 each
Plastic boxes—large and small	7 each
Electric heaters	1
Baking vessels	5
Garden implements	2 sets

Teachers could add to this list, depending on finances available. In some programmes girls cook in groups of four or more. In that case the group is made responsible for the utensils and tools that they use. In others they are responsible individually. In Gholeng, each girl is given a set of utensils that is used regularly. The girls are responsible for them till the end of the course. Some items, like measuring tapes or scissors are brought by the girls from home.

A large table in the centre of the kitchen is conducive for class demonstrations. Girls can also work on it under supervision. This arrangement is seen in some centres. While in others girls work in groups on the floor or on small tables.

For sewing, stress is laid on neat work. Hand sewing is encouraged and correct use of the sewing machine is emphasised.

Course Content

To assist the teachers to achieve the aims of the programme a syllabus has to be drawn up in consultation with the people, the trainees and their parents. Unless this is done there is danger that they will be taught what the sponsors want and not what they need. A sample syllabus followed in some centres which have a 10 months residential programme is given below. This can be adjusted or changed completely depending on the needs of the trainees. In the following sample syllabus the subjects included are: mother and child, home nursing, first aid, cooking, nutrition, care of clothing, needle-work, home management, social life, women and girls, hygiene, adult literacy, and agriculture.

A Sample Syllabus

Mother and Child

Duties of parents; relationship between parent and child; family planning-why and how; child care-one to six years.

Home Nursing

Basic physiology; common ailments among children and their treatment; nursing a patient at home; diet, taking care of patients suffering from contagious diseases like typhoid, small pox and others.

First-Aid

Instruction on simple remedies; accidents in daily life, fractures, cuts, bleeding from nose, sprains, burns, dog and snake bites and their treatment; drowning, artificial respiration.

Cooking and Nutrition

Importance of balanced diet for different age groups and different conditions; knowledge of the different food groups; preparation of balanced diet from the material available in rural areas; methods of cooking and the art of serving according to the local customs; preparing simple dishes of different kinds; preparation of meat, vegetables, home-made sweets; various preparations from soyabean; preservation of foodstuffs.

Care of Clothing

Importance of mending and stitching; importance of laundry and care of different types of materials.

Needle Work

Different stitches, embroidery, darning, stitching of garments according to the ability of different students, handicrafts—use of local materials for making household articles like baskets, pots and pans, brooms, mats.

Home Management

The importance of a home, building site for a house; minimum space required for a family-maintenance and repair of house, cleaning the house, importance of light and air in the house, decorations-home decorations according to local culture and customs, means of increasing family income and budgeting.

Social Life

Rules of politeness according to local customs; welcoming and entertaining guests; responsibility of the individual in a village community; celebrating the feast at home and in the village community; taking up leadership in the village; moral and religious teachings; folk drama and dances.

Women and Girls

History of Indian women; problems faced by women as

women; action programmes by women to overcome problems; different type of women leaders, cartoons, poems, stories related to women's issues.

Hygiene

Personal hygiene; hygiene in the home and surroundings, care of drinking water; separating animals from living quarters.

Adult Literacy

Reading and writing according to the individual's capacity; arithmetic—counting and handling money; marketing-weights and measures.

Agriculture

Planning a kitchen garden; use of waste materials for compost, farm manure and fertilizer; importance of good seeds; weed, disease and pest control, storage of grains; care of domestic animals—poultry, cattle, goats and pigs; growing of vegetables in their garden.

Reference Books

Many of the subjects taught in the programme may not have been studied by the teacher while at school. Therefore, a set of good reference books in local languages must be collected. These must be simple enough for the teachers to understand. However, it is important for sponsors and teachers to collect books whenever possible.

The textbook being prepared by the Holy Cross Polytechnic of Hazaribagh, Bihar and the Programme for Women's Development of the Indian Social Institute, New Delhi, will throw more light on these subjects.

Book List*

Childcare

Baby and Childcare, Dr. Benjamin Spock, Pocket Books, New York, 1968.
Childcare, Padmasini Asuri, UNICEF, New Delhi, 1976.
Childcare: Feeding your Baby, Padmasini Asuri, UNICEF, New Delhi, 1976.
Mother and Child (Kannada), Anupama Niranjana, D.V.K. Murthy, and Krishnamuripuram, Mysore, 1975.
Childcare, Mary de R. Swanton, Catholic Truth Society of Ireland, 7-8 Lower Abbey Street, Dublin 1948.
Childcare, L. Tozzi, St. Paul Publications, India 1971.
Childcare (Konkani) Casmir Mathias, M.M. Mathias, Mangalore 1951.

Family Life

Love and Life, Serena Canada, 55 Parkdale Ave. Ottawa, Canada KIY, 1E5 1975.
Plain Talks on Marriage, Fulgence Meyer, St. Francis Book Shop, Cicinnati, Ohio, 1927.
The Expectant Mother and her Child, M.A. Kamath. Sharada Press, Mangalore, 1949.
The Natural Family Planning Teacher, M.M. Mascarenhas, Family Welfare Centre, 21 Museum Road, Bangalore.

Home Science

Home Science (Kannada), E. Bhangera, J. Bhapate Madhivala, Dharwa, 1961.
Home Science (Kannada), K. Vinodhini Nayak, The Mangalore Trading Association Private Limited, Mangalore.
Tasty Recipes, Narayani V. Nayak, Canara Bank House, Basavanagudi, Bangalore, 1970.
Adige (Kannada), Kadembila Saraswathi, Kadembila House, South Kanara, Karnataka, 1975.

*These books are used at the Vennor Centre.

Grihini (Kannada), Hemalatha Parashuram, M. Goviddhrav Sahitya Bandar, Bangalore 53, 1977.
Ruchik Randhap (Konkani), J.J.S. Pinto, C.F. Pinto, Bijai, Mangalore, 1973.
Ghardar (Konkani), Isidhore Coelho, Konkani Publications, Bombay, 1952.
Domestic Science, Hannah Sen, Orient Longmans Ltd., New Delhi, 1951.

Health

First-aid and Nursing, Mukta Bandhu, Universal Publication, New Delhi, 1972.
Where there is No Doctor, David H. Werner, Voluntary Health Association of India, New Delhi, 1980.
Manual of Child Nutrition in Rural India, Cecile de Sweemer, Voluntary Health Association of India, New Delhi, 1978.
Feeding and Care of Infants and Young Children, Shanti Ghosh, Voluntary Health Association of India, New Delhi, 1977 (Also in Hindi).
Shishu Palan, Shanti Ghosh, Voluntary Health Association of India, New Delhi, 1978.
Low Cost Balanced Diets, National Institute of Nutrition, Hyderabad, 1977.

Agriculture

The Samaka Guide (Homesite Farming), Samaka Service Centre, Manila, Philippines, 1973.

Charts

Charts are an important tool for the teacher in explaining the subjects. Charts on growing vegetables, cultivation of crops, pests, Indian fish, different diseases and first-aid, can be purchased from publishers. A few addresses which may be beneficial are given below. But bookshops in the town closest to the non-formal education centres may be able to provide some charts. This should be ascertained first to save time.

Addresses

Sarvoday Service Corporation India, Educational Publishers and Booksellers, 66A/1 New Rohtak Road, Post Box 1521, New Delhi 110005.

St. Paul Publications, 28 B. Chathamlines, Allahabad, U.P.

Educational Agency, 143, Dr. Viegas Street, P.O. 2728 Bombay 400002.

The Wessley Press, P.O. 37, Lucknow Publishing House, Cantonment Road, Lucknow 226001 U.P.

Lucknow Literacy House, Alambagh Post, Lucknow 226095, U.P.

Voluntary Health Association of India, C-14 Community Centre, Safdarjung Development Area. New Delhi 110016.

Time-table

The programme in several centres is residential therefore the time-table for the day stretches fsom 6 a.m. to 10 p.m. During certain periods of the day the staff teach and supervise the grihinis. Maximum effort is required on their part at such times. For other activities for example worship, meals, games and recreation, the trainees are left to themselves. Group leaders take responsibility for the smooth running of the tasks outlined. Samples of time-tables are given below:

Sample No. 1. **Time-Table, Tezpur**

On Week Days

8-9 a.m.	—Cooking Meals	2-2.30 p.m.	—Tailoring Theory
9-9.30 a.m.	—Morals	2.30-4 p.m.	—Cleaning the Campus
9.30-12 p.m.	—Tailoring Practicals	4-4.30 p.m.	—Practical cooking
12-1 p.m.	—Lunch Break	5-6 p.m.	—Health & Hygiene
1-1.45 p.m.	—Religion, Singing	6-7 p.m.	—Arithmetic, Assamese

Saturday : Cleaning, mending, village work. *Sunday* : Rest, entertainment.

Sample 2. **Time-Table** – Grihini Programme, Ranchi

Time in minutes/days	60	40	30	25	20	30	40	60 + 25	35	30	30
Monday	Manual work,	Religion,	Sums,	Hindi	Personal cleanliness and behaviour	Nursing and mother and child care	Free	Needle-work	Practical machining	Play and songs.	Cooking practical
Tuesday	,,	,,	,,	,,	Social life	Personal behaviour	,,	,,	,,	,,	,,	,,
Wednesday	,,	,,	,,	,,	House-keeping	Nursing, mother and child care	,,	,,	,,	,,	House income	
Thursday	,,	,,	,,	,,	Personal cleanliness	First aid	Laundry	H O L I D A Y			
Friday	,,	,,	,,	,,	Social life	Home decoration	Free	Needle-work	Practicals	Cooking theory/practical	
Saturday	,,	,,	,,	,,	House-keeping, order and cleanliness	Home management	,,	,,	,,	Laundry theory	Play and songs	,,

Sunday : Free Day.

Each day begins with worship.
Evening 6.30 to 8.30 singing – Cultural activities.
Daily cooking of meals is done in batches.

Resource Persons and Organizations

If, consultation or information is required to plan and implement a non-formal education programme, here are a few names and addresses.

M. Borgia,
Grihini Coordinator,
Ursuline Convent,
Purulia Road,
Ranchi 834001, Bihar

Director,
Xavier Institute of
Social Service,
P.O. 9, Purulia Rd.,
Ranchi 834001, Bihar

M. Damian,
Grihini Coordinator,
Holy Cross Polytechnic,
Hazaribagh 825301, Bihar

Director,
Holy Cross Polytechnic,
Hazaribagh 825301. Bihar

M. Lawerence, Coordinator,
Women's Programme,
Sarwangin Gram Vikas
Kendra, Daltonganj,
Dt. Palamau, Bihar 822101

M. Uthuria,
Grihini Coordinator,
Bishop's House,
Kunkuri, Dt. Raigarh
M.P. 496225

Director for Development,
Bishop's House,
Kunkuri Dt. Raigarh,
Madhya Pradesh 496225

Director,
Dept. of Home Science,
Holy Cross College,
Ambikapur, Dt. Surguja,
M.P. 497001

Director, Women's
Programme, APSSS,
Vani Nilayam, P.O. 1588,
50 Sebastian Road,
Secunderabad, A.P. 500003

Director,
Rural Development
Centre, Lilipur,
Dubbacherla Post,
Via Palmakole,
Hyderabad Dt. A.P. 509325

Principal,
Vimala Grihini Training Centre,
Kurvvikulam, Kovilpatti
Taluk, Tirunelveli Dt.,
Tamil Nadu

M. Mariyola Picardo,
Adult Education Centre,
Venoor Post,
Dt. Dakshin Kanara,
Karnataka 574243

Director, Commitments,
Kalghathi Taluk and T.O.,
Tumarikop Post,
Dt. Dharwar,
Karnataka 581204

Cresey John,
Sarvajanik Seva Samaj,
D-101 Vishal Apts.,
Andheri East,
Bombay 400069

Dr. J.B.T. Nayak,
Programme for Women's
Development,
Indian Social Institute,
Institutional Area,
Lodi Road, New Delhi 110003

Principal,
Home Science School,
Ramakrishna Institute
of Culture, Kamptee Post,
Nagpur Dt. 441001

Finances

Resources are required initially as well as when the programme is in progress.

Every effort should be made to make the participants contribute their share towards the expenses. Local persons, organizations, institutions, banks can be approached to make resources available for a programme which greatly benefits the community.

Government departments at the state and centre levels and voluntary agencies which make provisions for women's programmes should be tapped. The addresses of some of these government and voluntary groups are given below.

Social Welfare Board

Chairman, Central Social Welfare Board, Jeevan Deep Building, Parliament Street, New Delhi 110001. Each state in India has its own social welfare board with district level bodies. Their locations are in state capitals and district headquarters, respectively. Potential sponsors could make an attempt to get to know these bodies which have funds for women's programmes.

Government Departments

These government departments are:
Department of Social Welfare,
Department of Education,
Department for Scheduled Castes and Tribes.

These are found on the state level as well as in the centre. Programmes financed by these departments should be studied carefully. Needs of non-formal education programmes can be explained to them clearly to obtain funding.

The government departments as well as funding agencies have their own forms for presenting applications for funds. It is wise to master the method of drawing up these applications according to the prescribed format.

Funding Agencies

There are some private funding agencies in India itself. Though they have their head offices in Delhi, most of them have regional offices or representatives. Project officers working for these agencies are located in different parts of India. The address of the regional office or officer can be obtained by writing to the headquarters. The addresses of a few of these agencies are presented here.

Extension Service, Indian Social Institute, Institutional Area, Lodi Road, New Delhi 110003.
Staff of ISI-ES gives consultation to several funding agencies.

Caritas India, CBCI Centre, Ashok Place, New Delhi 110001.
Staff gives consultation, organizes regional seminars, obtains funding for projects.

Indo-German Social Service Society, 29 Institutional Area, Lodi Road, New Delhi 110003.
Staff of IGSSS gives consultation to local sponsors and channels finances from Misereor of West Germany.

Catholic Relief Services, 2 Community Centre, East of Kailash, New Delhi 110024.
Its zonal offices are located in New Delhi, Bombay, Calcutta, Madras and Cochin.

Action for Food Production (AFPRO), C-17, Safdarjung Development Area, New Delhi 110016.
It has a Technical Information Service. The Staff helps to plan agricultural and animal husbandary projects.

Officiating for the mother—
she remains ignorant and neglected.

True human development takes place when one passes from the "I cannot stage"·····

—UNICEF photo

To the joyous discovery of "I can"

—UNICEF photo

A ready market ensures success.

—UNICEF photo

Joy of learning – through dance and drama.

7

Income Generating Activities

In this chapter reasons are stated for helping women to increase their income. Suggestions are given for income generating activities for women who own land and who do not own any land. This is followed by a chapter on training and production. Some important principles to be borne in mind while planning such production projects are also stated.

Women Need Income

Poor women in village and town areas have to earn a living or supplement the income of their family. Therefore it is important for girls and women to prepare themselves for it psychologically by learning skills and obtaining the knowledge and information related to resources.

Expanding employment for rural women is necessary for the following reasons:

1. Women do not often own land or they have no legal rights to use it. They are easily evicted from the land at the time of divorce, desertion and widowhood. If they own land, they are sometimes deprived of it by brothers, uncles and in-laws.
2. Women workers get less wages than men and are more likely to be unemployed, because they are unskilled. They are also discriminated against.
3. Introduction of machines often means that men get train-

ing and control them. Thus, frequently women lose their chance to earn by work that was within their reach. For example in Ludhiana, the knitting industry was in the hands of women. When machines came, men were trained. Women lost their earning source. In coastal Kerala thousands of women making fishing nets lost their income when machines were introduced for producing nets.

4. The decrease in size of land holdings puts a strain on women to supplement income with non-agricultural activities.
5. With the decrease in mortality, the demand for investment on children for food, school fees, and marriage increases. These are a special concern of women.
6. Opportunities for employment of women in towns are more limited than those for males. Men go to town as cooks, rickshaw pullers or coolies. Women remain in the village and carry on even in the absence of remittance from their men folk.
7. When land is distributed by the government the titles are given in the name of men. Thus many rural schemes bypass women. Land should be given in the names of both men and women.
8. On collective farms, women are not given tasks carrying higher wages. These are reserved for men only.
9. Cash in the hands of women, often mean more nutrition and education for children. Men spend a sizeable part of their wages on coffee or tea and liquor. Once during a survey, village women were asked how they would spend Rs. 100/-extra every month if available to the family. They did not answer, but asked a counter question "Will the extra money go to the husband or wife," implying that then, the expenditure pattern would differ.

All these factors, make it important to expand income generating employment for rural women, so that they have earnings in cash or kind on which they can have control.[8]

[8]Ruth Dixon, "*Jobs for Women in Rural Industry and Services*," Ford Foundation, Dacca, October 1980. Report No. 50.

Income Generation

Therefore what are some of the income-generating activities that can be introduced into the non-formal education programmes for women? This is vital for the success of the programme because the results of income generating efforts can be seen and measured. Therefore women participate in large numbers if education and income generation go hand in hand.

Two types of income generating activities can be planned by and with rural women.

Those related to agriculture, horticulture and animal husbandry for those who own land or can lease land.

Others for those who have no land.

Land Owners

Agriculture

Many of the suggestions given here will depend on the size and type of land available. The location of land in relation to the marketing centres and climate will affect the choice of things grown.

Based on the crops grown in the area the women could be taught about compost pits, use of blue green algae, chemical fertilizers, the use of high yielding variety of seeds, prevention and cure of plant diseases. Better methods of transplanting, harvesting and storage, will increase yield and save time. Teaching methods of soil conservation, will be beneficial. Growing of nitrogen yielding crops which will enrich the soil and bring good returns could be stressed upon.

Many rural women are engaged in subsistence farming. Knowledge or skills that will help them to increase the harvest will mean more food for the family. Knowledge of nutritious food can also affect the choice of the women in the kinds of crops they will grow. Consequently this will improve the health of the family. As Mahatma Gandhi said, "Health is wealth" specially for the poor who take up back-breaking jobs.

Vegetable Growing

For a balanced diet, vegetables should be an important part of the meals. Leafy vegetables, beans (particularly soya and winged beans) are more beneficial than gourds. This must be emphasised, for the sake of health. Ways of cooking them to retain their nutritive value must be taught. In addition learning how to dry, preserve and store them is economically important. This will be a big contribution to the family budget. Vegetables produced in excess could be sold fresh or pickled, preserved or just dried.[9]

Depending on the availability of feed, women could be taught to care for:

(a) Cows, buffaloes or goats

(b) Chickens, ducks, rabbits and pigs.

Often calves of animals, particularly of buffaloes die of disease. This is a loss to their owners. Village women are often ignorant of methods of prevention or cure of animal diseases. The sanitation in the cowshed is often extremely bad. Yet they do not see the connection between disease and filth. Therefore such knowledge has to be imparted to them. Models of clean sheds have also to be shown to them.

The right way of feeding animals is important from the economic point of view. The animals will grow steadily if properly fed. Also they will resist disease and their yield of milk or meat will increase. Hence an understanding of the life cycle of animals from the stage of mating, care during pregnancy, and infancy and adulthood will serve an economic purpose. Purchase and storage of the right type of feed during seasons at a cheap rate would save money. Animal milk products such as curd, butter

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9, The Technical Information Service of AFPRO (Action for Food Production) has brought out the following literature:

"*Land Levelling as a Soil and Water Conservation Measure,*" AFPRO Publication No. 19.

"*Financing Integrated Agricultural Development*", AFPRO Publication No. 17, 1971.

"*How to dry Fruits and Vegetables*". Publication No. 45.

"*Fish in Pond Areas*". AFPRO Publication No. 46.

"*Simple Book-keeping and Accountancy*" AFPRO. Publication No. 110.

milk or butter can be produced and sold. Here cleanliness would have to be stressed to attract buyers, and prevent wastage.

Animal waste is a source of good manure. If a gobar gas plant is installed, fuel could be obtained as gas and used for cooking and lighting. The residue can be dried and sold as manure. Subsidies are given by government and donor agencies to install gobar gas plants. Women should be taught to tap these resources.

AFPRO-Action for Food Production would be able to provide information and guidance for construction of the janata type gobar gas plant.

Fisheries

Places where water is available in plenty, ponds and tanks can be constructed on individual farms or for a whole village. Rearing fish can be very profitable both for the sake of nutrition as well as for cash. Mahila mandals or a village group could construct tanks and rear fish together.

Research has given rise to new kinds of fish which grows to full size in a few months. In some states, fish seed is easily available. In non-formal education centres, ponds for fish rearing could be an excellent teaching aid, while at the same time it would generate income and provide food for the table.

For information contact :

(1) **The Fisheries Development Department** in the state or the Block Development Officer in the area.

(2) **Central Inland Fisheries Research Institute**, Barrakpore, West Bengal.

For the Landless

Forest Products

People who live close to jungles, collect forest products such as leaves, firewood, roots, flowers and fruits. Part of the collection is used by the family and the rest is sold. Can women be helped to get better returns from these efforts?

If women are helped to start and run a co-operative, they

could store the material in one place and try to get the best price for it. Instead of each individual transporting it and waiting for a buyer, the products could be sold in bulk.

This would require training in co-operation, knowledge of the market, salesmen's techniques, and accounting.[10] Such training is available in most states through the government. The Young Women's Christian Association of Delhi has a rural project where the women's co-operative produces reedwork. For information contact: Director, Y.W.C.A. Rural Project, 75 Old Roshanpura Road, Najafgarh Post, New Delhi 110043. Or Y.W.C.A. of Delhi, Jai Singh Road, New Delhi 110001.

Gum

Certain trees exude gum which collects and dries on trunks of trees. This is gathered and sold in the market. A good way of increasing income through this effort was seen recently, in a village in Bihar where storage space was available. Several families joined together and purchased several sacks of this gum from the market. Members of five families then cleaned the gum crystals and separated them according to different qualities. The product was sold directly to factories which brought them a price which covered their labour cost and initial investment. Eliminating the middle man helped them to make large profits. For information on this type of activity, contact: Director, Sarvangin Gram Vikas, Daltonganj, Palamau Dt., Bihar.

Tasar

Tasar silk is obtained from cocoons of a particular kind of worm that thrives on the leaves of tasar, asan, arjun and sal. These trees grow wild in the forests of M.P., Orissa, Bengal and H.P. The cocoons are subjected to a process and the silk is then spun. The dead worm may then be sold as poultry feed.

Tasar silk is valuable as clothing and is exported. But due to several reasons such as the destruction of these trees, the indiscriminate collection of cocoons without leaving enough for

[10] "*Brief Note on Working of the Cooperative*," The Mulkanoor Cooperative Rural Bank, A.P.

multiplication, and the low price given by middle men, the production of tasar suffers.

The government through the Tasar Research and Training Institute at Ranchi, Bihar, is trying to promote the production of Tasar. It is found that the trees, particularly arjun is quick growing and can be cultivated on rainfed land. Eggs for multiplying the worms are also made available. To ensure a good price for the silk, the government has established a collection centre in Chaibasa, Bihar.

Within one year the worm which produces the cocoon completes its life cycle three times. It means that the cocoons too can be harvested three times a year. The outlay for this is minimum. Women could be trained to rear these worms particularly if these trees can be grown on village land or on the border of forests.

For more information contact: Director, Central Tasar Research Station, Ranchi 834005, Bihar.

Sericulture

Rearing silk worms is a cottage industry in many areas of Karnataka, U.P. and West Bengal.[1] If the climate in a particular region is conducive to the cultivation of mulberry and the rearing of silk worms, it would provide jobs for women and girls in their homes. For information the following may be contacted: Central Silk Board, Ministry of Industry, Govt. of India, Meghdoot 95-B, Marine Drive, Bombay 400002.

Home Industries

On a small scale women can individually, with the family or with the community venture into the production of goods that can be sold in the local market or sent to the cities. Depending

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[1] I. T. Rao, "*Silk Worms Spin Money*" *Intensive Agriculture*, December 1976. Pages 23. Directorate of Extension, New Delhi.

2. "*Mulberry Cultivation and Silk Rearing*" Regional Rural Community Centre, The Asian Institute for Rural Development, Bangalore.

3. S.R. Ullal and M.N. Nara Sinhanna "*Handbook of Practical Sericulture*," Central Silk Board, Ministry of Industry, Govt. of India, Bombay.

on the raw materials available, training in skills could be imparted to women and girls to enable them to produce these items of good quality for sale. Examples of a few items that could be manufactured are:

—Mats, brooms, baskets,
—Reed work or rope making from grass fibre,
—Pickles, jams, preserves,
—Tomato-sauce, peanut-butter and chutneys,
—Pads, masala powders and dried herbs,
—Butter, cheese, sour milk, curd,
—Snacks and sweets,
—Garments, knitted goods and laces.

This list can be vastly expanded based on raw materials available, skills to be acquired and a ready market that can be guaranteed.[12]

[12] *"Income Generating Activities for Women—Some Case Studies,"* Indian Cooperative Union, UNICEF, South Central Asia Region. N. Delhi, 1980.

8

Training-Cum-Production

Women have skills that are required for home management, which involves making things for the family and the house. They make mats, baskets, brooms, articles out of grass and reeds during their leisure hours particularly for use at home. Since they have these skills, they need not undergo training to produce these in large numbers for sale.

Sauces, pickles, snacks and sweets are also made for home use. However, when preparing these in large quantities other skills will be required. Such as, buying raw material at the cheapest rates, proper storage to reduce destruction by insects, maintaining good quality and standards to attract buyers, making sure of a market before venturing out to produce the goods and keeping accounts. For purpose of training girls and boys for self employment, government has introduced TRYSEM.

Trysem

TRYSEM stands for "Training Rural Youth for Self-Employment." It is a part of the Integral Rural Development Programme of the government.[13]

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[13]Mercy Mathew, "*Self-Employment Schemes: An Answer for Unemployment*," College of Social Work, Nirmala Niketan, Bombay. 1981 (Unpublished).

—"*Guidelines of Rural Industries Component of IRDP and TRYSEM*," Govt. of India, Ministry of Rural Reconstruction, December 1979.

The objective of *TRYSEM* is:

To provide self-employment opportunities to rural youth—boys and girls from below the poverty line through the training for the improvement of the skills they have or new skills they have to learn.

How can *TRYSEM* be put into operation?

The first step is to identify the type of self-employment, boys or girls can undertake in their villages. A group of about 40 youth could be selected for training at a time.*

The training imparted could be in the following categories:

(i) Training to small farmers in new simple technology, plant diseases, organic manure.
(ii) Seed production and marketing.
(iii) Mushroom cultivation.
(iv) Animal husbandry.
(v) Fisheries.
(vi) Handicrafts—bamboo work, pottery.
(vii) Tractor and farm equipment mechanism, automechanics, rural electrification, carpentry, welding.
(viii) Sewing, sericulture, basket-making, mats, brooms, reed-work.
(ix) Manufacturing pickles, jams, preserves and other edible items.

Once the youth and the self-employment activities are identified, the training can be imparted. This can be done:

(a) through existing institutions like ITI or the Polytechnics. Special arrangements can be made for evening or night classes to suit the trainees and the institution.
(b) with the help of master craftsmen who could take two or three of them at a time for training. For example a village potter could train two or three youth in his own home.
(c) with the help of mobile teams, which could move from one village centre to another. The duration of the training

*Xavier Institute of Social Service, Ranchi, 834001, Bihar, has experience in running programmes under *TRYSEM*. Their staff could provide useful information.

could vary from a few weeks up to about a year. The training has to be practical and oriented towards self-employment. They could be conducted under government or voluntary auspices.

Training can be also imparted intensively by a mobile team in a selected area. To encourage such teams the following provisions are made:

(1) Allowance for the trainee and trainer, (2) Audio-visual aids, (3) Mobile vans, (4) Other equipments.

Practical aspects of *TRYSEM*

1. In the training, the main focus is on practical aspects and theory could be minimum.
2. Training should be in a specific field or trade.
3. Elementary book-keeping, procedure and rules for loans and subsidies, simple correspondence, budgeting and accounting should be covered in the training for rural entrepreneurs at a very simple and practical level.

Before the completion of the training, the trainee is expected to know about setting up his or her production unit independently. The application for financial assistance is made at this stage.

All those who undergo training under *TRYSEM* are entitled to a subsidy.

Expenses

The trainees are given a stipend of Rs. 50/- if the training is in her village, or Rs. 100/- if the training is outside the village.

The trainer—master craftsman receives Rs. 50/- per trainee on the completion of the training.

Resources: For information on *TRYSEM* and to obtain resources the following may be contacted:

—The Block Development officer in the area.
—The District Rural Development Agency.
—District Industrial Centre.
—The Khadi Board which has good links with the above.

Production

Some principles have to be observed in order to make home industries successful.[14] These are explained below.

BUSINESS : Income generation is a business venture on a small scale. Therefore while those who plan this have to be people-oriented they must also learn the *business approach.* Otherwise failure will result. Many social workers go into income generation with a social welfare approach and not *with a* business mind. This ends as a failure and frustration for all concerned.

MARKET : Before producing goods, explore the market. Find out what people require and whether they will purchase items at a selling price that will include cost and profit. If the market is not guaranteed, it is better not to produce the goods—otherwise the goods will collect dust and storage space will be used up. Hence orders must be procured in large enough quantities to make sure that they will be sold without much delay. For information contact : Rural Marketing Centre, All India Handicraft Board, Ramakrishna Puram, N. Delhi.

RAW-MATERIAL : In order to produce any articles, one should find out the raw materials that are required. Where and when are these available, at what price and in what quantities. Raw material can be bought and stored when they are available at the cheapest rate.

Unless raw materials are available, no equipment should be purchased as it will remain idle. If great distances have to be covered to purchase raw materials it will take time of at least one person. Transport expenses too will increase. In calculating cost, these expenses have to be kept in mind.

PERSONNEL : Woman power will be required to do the work. Are women available for work? Do they have the skills? Are they trainable? Will they be ready to work when required? Can the members of the family of the entrepreneur handle all the work? What wages will be expected? Will these persons be reliable and punctual? These are some of the questions that have to be looked into during the planning stage itself.

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[14]Jessie Tellis-Nayak and Selena Costa-Pinto, "*Towards Self-Reliance Income Generation for Women,* Indian" Social Institute, New Delhi 1979

QUALITY CONTROL : When people pay a price for an article they scrutinize it well. Hence every article has to come up to a certain standard. Otherwise they will be rejected and remain unsold. A responsible person has to control the quality before the goods are marketed. Each one of the articles must be examined carefully for defects. A bad name will bring down sales.

STORAGE : Space for storage is required for both raw materials and manufactured goods. Shelves, cupboards and rooms where things will be safe have to be found. A very reliable and honest person must be in-charge of stores. Wastage has to be avoided while producing and storing goods, otherwise it will cut down the profits.

ORGANIZING CAPABILITIES : A person or persons with ability to plan and organize are required to make these activities a success. These can be acquired by training and experience. Disorder means waste of time and effort.

FINANCES : For making an income generating activity successful, obtaining finances is very important. Hence in the planning stage itself one has to know how much money is required initially for buying raw material (for example for pickles-lime or green mangoes, spices, oil, and others) and basic equipment, such as vessels for cooking, mixing, jars or tins for packing. For marketing, packing boxes or crates will be necessary. A place to carry on the activity will have to be found. The panchayat or balwadi building could be used. In some cases as in making readymade garments machines will be necessary.

All these things will require initial or capital expenditure. If rural women do not have this money they have to borrow it. Knowledge of how to get credit from co-operatives or banks has to be learnt by them. The village money lender must be avoided, otherwise he will eat into the profits. A knowledge of the various government schemes that make finances available should be studied. Some of these are :

SFDA — Small Farmers Development Agency
MFAL — Marginal Farmers and Agricultural Labourers Development Agency.
NREP — National Rural Employment Programme

DIR — Differential Interest Rate

All these come under the Ministry of Agriculture, Government of India.

While the activity is in progress, wages have to be paid and other costs for keeping it going, have to be met till money from the sales comes in. Hence ready money for expenses will have to be available. For getting loans it is better not to approach a money lender. If women can be taught to use the facilities of lead banks it would be a great help. Groups of women could be helped to come together, pool their savings which they could use as seed money. For information on finances required for different industries, The Industrial Service Centre in the area, can be contacted.[15]

ACCOUNTING : Learning to keep accounts and to make profitable transactions is another important area where women and girls have to be trained. In the beginning if they cannot do it themselves, help of an educated member of the family will have to be obtained or if any organization is helping to promote the activity the staff member's assistance will be required.

ASSESSMENT : From time to time an evaluation of the whole activity has to be made to see if things are running as they should and if the targets are achieved. Are profits equal to the effort and expenditure? Are just wages paid to the helpers or workers? Is there a surplus of the goods in the area which brings down prices? Has the market been saturated so that there is no need to produce these things any more? Should the activity be closed? If it is to be improved what has to be done? An objective assessment by those involved and by persons interested in the venture will be helpful to reduce losses or to increase profits.

[15]For purposes of working out finances for an enterprise consult: "*Industrial Enterprises for Women*" prepared by the Development Commissioner, Small Scale Industries, Ministry of Industries, Govt. of India, New, Delhi, 1976.

9

Summary and Conclusion

Non-formal education programmes described here were started because :

- Of the ignorance, and superstition among tribal women and their inability to cope with simple tasks like counting money, handling a needle, or using fertilizers.
- Of the rapid widening of the cultural and social gap between educated and the uneducated youth.
- Need of preparation for marriage for young people to learn to handle new responsibilities[16].

Education

Therefore the training was begun outside the formal education system. It was not recognized by state governments nor did it receive state assistance. The programme stressed the practical skills of home-making, motherhood, social skills and character formation.

The programme was initially for six months and later extended to 10 months. It started in most cases in existing old houses in order to avoid delay till new buildings were constructed. The participants resided at the centre but went home during the festivals.

[16]This chapter is partly schools based on a study by Michael V.d. Bogaert. "*Impact of Grihini School in Raigarh and Surguja Dts. of M.P.—A Preliminary Report Jan-Feb 1975*". Xavier Institute of Social Service, Ranchi (cyclostyled) 1975.

The training programme was not limited to classroom learning but stressed "thinking and doing". Visits to neighbouring villages were paid, to observe sanitation and life in general, also to clean the children and to entertain them. This is a skill useful for mothers and community leaders. This was followed by discussions during which the trainees shared their experiences and planned how cleanliness, health and living conditions could be improved in the village.

They cultivated vegetables in the kitchen garden, cooked them in several ways and sold the surplus in the market. They also bought items for their cooking classes. In this manner they acquired the skill of selling and buying without being cheated.

They learnt to behave properly in various conditions. Life situations were put on stage (role playing) and they learnt to discern correct and faulty behaviour.

To help them to analyse situations and to think for themselves, (a difficult matter for tribals in whose community group-thinking prevails) frequent discussions were held in order to help the girls to reflect and express their personal views on the role of peacemakers and leaders.

Every week they had song and dance sessions, in which new tribal songs and dances were learnt. Once a year they had a few days of prayer and silence, specially organized for them. Thus their religious motivations and values were strengthened and related to daily life problems.

Problems

An observation was made in cases where the programme was attached to a high school. There seemed to be a tendency to look down on the non-formal education programme and on the personnel administering it.

Related to this, was the problem of mixing illiterate and educated girls in the programme. It presented a problem for teachers for it was difficult to decide on whom to focus attention. If they adjusted to the grasping capacity of the illiterate, the more educated girls got bored. If they oriented themselves to the more educated, the illiterate girls could not follow.

Findings

The study by the Xavier Institute of Social Service referred to before, also revealed that the struggle against illiteracy and ignorance is not yet won.

—A majority of the parents of the grihinis, the mothers particularly were illiterate.

—People had not fully accepted the programme—after 15 years of its existence. Vigorous drives were required to recruit participants each year. In Ranchi get-togethers of two or three days duration were held for girls in far away villages to explain the non-formal programme to them, in order to involve them for future programmes.

—Parents have a limited vision. They do not weigh the advantages of having the girl trained as against her absence of 10 months from the home. However, the young men in the area insist on grihini trained girls as brides.

—Participants contacted after six years of training seemed to have forgotten much of what they had learnt. Some of the learning had become a part of their behaviour. Refresher courses were suggested by ex-participants, their families and husbands.

Progress

Considerable progress has been made. Anybody who visits the home of a participant, is struck by the progress which has been achieved. A participant knows how to take care of her family with the limited food, equipment and facilities that are available. The food she cooks is clean and varied. She prepares balanced meals more than ordinary tribal mothers. Fish and meat products are served more frequently, but not on a daily basis.

The neatness with which the participant dresses herself and her children is something that strikes immediately any visitor. She also keeps her home and kitchen clean. She knows how to take care of clothes, by mending and storing them properly. She is less cheated in the market than other tribal women.

Perhaps the most significant achievement is that participants

have now a sense of dignity. From "nobodies" they have become human persons. This sense of dignity is revealed in the self-confident and gracious way in which they deal with visitors. Also in the deep feeling of gratefulness towards the sisters and teachers who have liberated them from ignorance.

The teachers reported how difficult the first weeks of a programme can be, when efforts to make the illiterate students "see" things, seem to meet only dull resistance. A moment comes when understanding seems to dawn on them and they begin to function and the learning process begins to pick up speed—this takes about three months.

The participants and their husbands are practically unanimous in asserting that the programme was either very good or useful. A need for refresher courses was expressed by all. There is a move to bring together all participants who have bought the sewing machines, in the Raigarh and Surguja area. It is felt that they require more intensive training. In Ranchi ex-grihinis are invited for seminars with grihinis. On these occasions they manifest a sense of dignity in the effective leadership roles that they play in their villages.

Social Life

The participants have also learnt to deal harmoniously with their husbands, parents and in-laws, and to avoid quarrels. They know how to receive visitors in their homes, and do not run away whenever a stranger enters the village, as uneducated girls do. They know to prepare new dishes, when an important person has to be entertained. Arranging a *swagat* (welcome) function is no problem for them, and they can do wonders with the little that is at hand. One of the visitors was given a beautiful garland. On close inspection he discovered that it had been made of dried jungle flowers.

Participants act as "mistress of ceremony" when marriages take place in the village. They help the young brides to dress up for the occasion, adorn their house and see that guests are properly looked after.

Another feature, noticed was that participants of the same village, meet each other regularly and exchange experiences.

Common life in the programme has fostered a strong bond of friendship and solidarity among them. Some recruit candidates for the course, others teach village women, what they have learnt, such as transplanting or preserving food.

In their role as village leaders, the participants compare very favourably with high school trained women. The latter are employment and town oriented. They are less adjusted to village life than the participants who have enjoyed a practical training.

Credit

The progress made by the participants within a short span of time can be attributed to the following reasons :

—The age of the participants is between 15-20 years. At this age they are more responsible than children. The company of their peers and the friends they make, is conducive to study. They are persons who have experienced life in the village and are aware that they will be married in a few years. This acts as a motivating force.
—Their high degree of motivation and readiness to work hard and achieve something they can be proud of.
—The stimulus they receive from observing other educated young women in their area.
—The residential nature of the course which gives them time to put their learning into practice.
—The training is given in their own region and therefore is related to their own life. This attracts and substains them.
—The friendships they enjoy and the kindness they experience from adults lends pleasure to learning.
—The attention paid to them by visitors, guest teachers and community leaders propells them to make a great effort to demonstrate all that they have learnt.
—The dedication and the many hours of daily work of staff makes the greatest contribution for success.
—Support from religious and village leaders gives moral support to staff and trainees.
—The creative nature of programme has an element of surprise and expectancy.

—The availability of funding and other resources from the community and from outside.

Income generation

A follow-up study of the participants of the Venoor non-formal education programme stressed three basic facts.[17] Parents felt that their daughters have shed their shyness and were now able to meet others as normal people.

Secondly, because of the poverty of the families from which the participants come they are unable to buy material to put into practice what they have learnt. The syllabus is oriented to lower middle class life to which the sponsors and the teachers belong. But the participants come from economically deprived classes. Hence earning in cash or kind is of vital importance to them.

Finally, participants, parents and community leaders stressed that non-formal education should enable participants to increase their family income through training and productive work. Hence the importance of introducing income generating activities was felt by them. Therefore income generation and training cum production was included in this book.

Concept of Womanhood

In conclusion, it must be highlighted that non-formal education programmes which exist to-day, give importance only to the traditional roles that women and girls play namely, that of wife, mother and homemaker. However, it must be stressed that participants must be helped to understand the situation of women and girls in their own areas and in India as a whole. Enabling them to look critically at customs and traditions that retard healthy growth of girls would help them to raise questions when girls are discriminated against. The training must give them the right concept of themselves as human beings. It should help them to realize the possibility of new roles and functions they can play as community leaders. Through this process

[17]Report of the "*Evaluation of Grihini School, Venoor*", by Merlyn D'Silva and Agnes Serao, CODP, Mangalore (unpublished) 1980.

of consciousness raising in these trainees, changes that are conducive to the healthy development of women and men also can be brought about in different communities. To achieve this goal the subject "Women and Girls" has been introduced in the syllabus of the non-formal education programme in several parts of India.

To strengthen this effort and to give teachers easy access to such material a new book has been published[18]. It has been introduced to the teachers during their annual refresher courses. The new subject has been very well received. Any syllabus of non-formal education must be flexible so that it can meet the needs of the area and the changing needs of society in which women and girls have to play a dynamic role.

[18] "*Women and Girls in India*", Co-ed. Nagmani Rao and Jessie Tellis-Nayak, Indian Social Institute, New Delhi, 1981, (Hindi) cyclostyled) A revised version will be published in English.

Annexure I

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Annexure II

ISI—Programme for Women's Development

The ISI-Programme for Women's Development was started in January 1976. It was the outcome of a concern for women who are left out of the development scene, as a consequence of which their situation was deteriorating.

Its goals were:

To enable women to discover what it means to be women and girls in India! Help them understand the changes that are taking place and make them and the society at large to realize that they have to assume new functions and roles to meet the challenges with which they are confronted.

Specific Objectives

In working with and for women, the Programme aspires to:

—Enable women to discover their potentials and work towards developing their capabilities.

—Reawaken in men, women and children a feeling of respect for and confidence in women as persons who make a major contribution to society.
—Make women aware of their rights and responsibilities.
—Develop action programmes to realize these aims.

The Programme was national in scope. Focus was on women and girls in rural, tribal, and urban areas coming from the lower socio-economic communities. The activities entailed training, consultancy and production of literature.

I Training

Courses and *Seminars* were organized for women on the village, regional and national levels.

The *purpose* was to enable them to perceive the changing situation of women and to help them acquire knowledge and skills in specific fields—such as agriculture, income generation, project planning, reporting and non-formal education methods and techniques.

Meetings were held to discuss and create awareness on problems like dowry, rape, and organizing women for action.

Workshops were conducted in several centres to clarify concepts related to women's development. Consensus was reached on the aim of women's development as follows: To develop 'adult' women who can look at the pros and cons of a situation, weigh the alternatives and make a decision affecting their lives, then bear the consequences of that decision with courage and not with feelings of guilt.

Women in the field of development were brought together to share experiences, reflect on and evaluate their work. Opportunities were provided for students and volunteers to undertake field work related to women and girls.

II Consultancy Services

These were provided to persons concerned with women's issues, at the office or on-the-spot, through correspondence or personal contact. Various types of persons from India or over-

seas who were involved in planning, action, research or writing were thus assisted.

Programmes such as non-formal education, income-generation, services to urban, rural and tribal women were actively promoted on field trips to different parts of India.

III Production of Literature

Women were encouraged to read and write with several purposes in mind namely:

—To disseminate ideas and concepts on women as persons;
—To give a deeper understanding of the plight of women in a patriarchal society;
—To give practice oriented knowledge and skills or in writing.

As a conquence five books were produced which were sold out fast. Articles were written and published in newspapers, periodicals and magazines. Documentation of articles, news reports, cartoons, poems and songs was also a part of this effort.

From the start a newsletter was initiated to link up persons concerned with women's issues. Later a service called **Womens' Link** was started. Newsletters and articles in English pertinent to women's issues were cyclostyled and mailed out periodically to over 500 persons.

To cater to the needs of Hindi speaking persons, a similar service was started in Hindi called **Mahila Jagriti**. One of the books was also in Hindi. It has been planned to translate and publish the book: *Education and Income Generation for Women* in Hindi and Tamil.

Cooperation

All these activities were undertaken in cooperation and collaboration with government and private agencies, institutions and individuals.

Our Symbol

The above symbol from the UNESCO International Women's Year (1975) is slightly modified and used by the Programme for Women's Development. The face of a young woman and an eye for the dove are added. The original symbol signified: Equality, Development and Peace. Now Hope is added.

The two parallel lines denote the mathematical symbol for equality. The Zero (egg cell) with the plus sign below is the biological symbol for women. It depicts growth and change and therefore signifies development. The dove is for peace which a woman with her natural abilities and serene qualities can work to establish.

The woman and the dove seem to be in motion, heading towards a new world for humanity. It shows that there is hope for women and men.

Recent Publications

Learning from the Rural Poor: Shared Experiences of the Mobile Orientation and Training Team. Henry Volken, Ajoy Kumar and Sara Kaithathara. Indian Social Institute, 1982. Rs 15

Scheduled Castes in the Constituent Assembly: Rebirth in a New Nation. Jose Kananaikil. Indian Social Institute, 1982. Rs 15

The Social Organisation of Aging among the Urban Poor. Alfred de Souza. Indian Social Institute, 1982. Rs 20

Education and Income Generation for Women. Jessie Tellis-Nayak. Indian Social Institute, 1982. Rs. 20

Teaching Natural Family Planning: A Guide for Field Workers (English and Hindi). K. Dorairaj. Indian Social Institute, 1982. Rs 15

Caste and Conversion Movements in India: Religion and Human Rights. Walter Fernandes. Indian Social Institute, 1981. Rs 10

Inequality and its Perpetuation. Victor S. D'Souza. Manohar Publications, 1981. Rs 80

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Towards Peace with Justice: The Role of Religion Today. Angelo Fernandes. Indian Social Institute, 1981. Rs 20

Peasant Organisations in South India. K.C. Alexander. Indian Social Institute, 1981. Rs 80

Insult or Injury? An Enquiry into the Marketing and Advertising of British Food and Drug Products in India and Malaysia. Charles Medawar. Indian Social Institute, 1981. Rs 25

People's Participation in Development: Approaches to Non-Formal Education. Walter Fernandes. Indian Social Institute, 1981. (Second printing). Rs 20

Fertility Control in India: Natural Family Planning as an Alternate Strategy. Kathleen Dorairaj. Indian Social Institute, 1981. Rs 15

Changing Health Beliefs and Practices in Rural Tamil Nadu C.M.E. Mathews and V. Benjamin. Indian Social Institute, 1981. Rs 15

Non-Formal Education for Women: The Grihini Training Programme. Jessie Tellis-Nayak. Indian Social Institute, 1980. Rs 15

This book is concerned with two aspects of life that are important for women and girls to develop self-confidence and self-reliance—non-formal education and income generation.

It highlights the need of education and the ability of women to earn in cash or kind. Different strategies for non-formal education are spelt out and various phases of planning—study, action, implementation and evaluation are outlined. Principles to be followed in undertaking income generating activities are enumerated.

Education and Income Generation for Women will not only be a handy guide to students of community work but an indispensable tool for all concerned with women's development.

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The books she has co-authored are : *Women in India and in the Church* (1978), *Towards Self Reliance : Income Generation for Women* (1979), *Non-Formal Education for Women : The Grihini Training Programme* (1980), *Women and Girls in India* (1981).

Rs. 20/-

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